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cross the ocean, as they are quite sure to do in these days of easy intercommunication.

Teachers wishing to enter upon this delightful department of the labor of teaching a foreign language, if wishing to arrange for French correspondents, will address, for younger students, Messrs. Armand Colin et Cie, 5 rue de Mézières, Paris; and for older students, or for teachers or others of mature age, Prof. Mouchet, Hachette et Cie, Boulevard Saint Germain, 79, Paris. In all cases send both the names and ages of those who wish correspondents, and these well-known firms will promptly attend to the applications.

EDWARD H. MAGILL.

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EUGENIE GRANDET.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—My attention has just been drawn to a paragraph of an article on *Eugénie Grandet* in MOD. LANG. NOTES, for June, vol. xii, 1897. The paragraph in question is upon these words: "Ne m'en parle plus, sinon je t'envoie à l'abbaye de Noyers, avec Nanon, voir si j'y suis." The writer of the article, after saying that "the dictionaries seem to afford no help in the matter," adds that "a full explanation of the expression would be interesting."

This calls to mind an anecdote from Tarver's *Life and Letters of Flaubert*, which may have some bearing upon the phrase. It runs as follows:

"The same child who could perceive the absurdities of his father's friends and propose at the age of nine to turn them to literary uses, was easily taken in by the simplest trick. 'Go and see if I am in the kitchen' an old servant would say who found his company inconvenient; and the child would gravely march to the kitchen and repeat, to the mystification of the cook, 'Peter sent me to see if he is here.'"

May not the expression "envoyer voir si j'y suis" be simply an equivalent of our "sending upon a fool's errand," "a wild goose chase?"

MARY K. CHAPIN.

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FANGS MEANING TALONS.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—In the *NED.*, Bradley states that the noun *fang*, 'a claw or talon,' seems to rest solely on the authority of the dictionaries, whereupon he cites three dictionaries, the last being Johnson's. Webster's *International* does not refer to this meaning at all. But the word has the meaning of *claw* or *talon*, as appears from the following passage from Seward's *Irrepressible Conflict* speech, delivered at Rochester, October 25, 1858:

"It [the Democratic party] magnifies itself for conquests in foreign lands; but it sends the national eagle forth always with chains, and not the olive branch, in his *fangs*."

Seward probably had the phrase *within one's fangs*=*within one's clutches* in view, and so applied the former to an eagle as he might have applied the latter. Or else he connected it with the Germanic word *fangen*, as I have heard German-American boys do frequently.

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FRIEDERIKE VON SESENHEIM.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—In his excellent edition of Goethe's *Faust*, Intr., p. xxxiii, Professor Calvin Thomas places the age of Friederike Brion at sixteen. This must be an error; P. F. Lucius, pastor at Sesenheim, in his book *Friederike Brion*, 1877, pp. 49 ff., argues at length from data available that she must have been more than eighteen years old when Goethe met her. Düntzer, in his *Goethe's Leben*, 2, 1883, p. 113, says she was in her nineteenth or twentieth year, and Düntzer is usually reliable in such matters. Goethe was then over twenty-one. It is to be hoped that in a future edition Professor Thomas will make the correction; it renders that idyl among Goethe's love affairs less objectionable. In Germany a girl of sixteen is considered still as a child.

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